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A Militarie

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SERMON,

WHEREIN

By the Word of God, the nature and
disposition of a Rebell is discovered, and
the Kings true Souldier described
and characterized :

Preached at SHREWSBURY, May 19. 1644. to His
Majesties Army there under the Command of the
High and most Illustrious Prince RYPER T.

By Edw. Symmons Chaplain to the Life-guard of
the Prince of WALES.

PROV. 24. 19, 20, 21, 22.

*Fret not thy selfe, because of the evill man, neither be thou envious
at the wicked.*

*For there shall be no reward to the evill man, the candle of the Wic-
ked shall be put out.*

*My sonne feare thou the Lord, and the King, and meddle not with
them that are given to change :*

*For their calamity shall rise suddainly, and who knoweth the ruine
of them both ?*

O X F O R D,

Printed by Henry Hall, in the Yeere 1644.

SEPMON A Militaire

WATERBURY

the Kings are Souldiers delisted
and chargetized ;

Printed at Sherburn, May 19, 1844, to his
 Adjutant's Army there under the Command of the
 Hon. and Rev. William P. P. P. P.

By Edw. Spenser Chaplain to the Life-guard of
the Prince of Wales.

22.12.2019

For this country (which is the
 most fertile and most fertile
 of the world) there is no
 other country that is so fertile
 as this country.

2710396

Printed by the Government Printer, Wellington.



TO

The Honourable Sir MICHAEL WOOD
 HOUSE, Governour of Ludlow, and Colonell to
 the Life-guard of the Prince of WALES.

Noble Sir,

MY dependance on you and your respects
 to me, did formerly move to some
 publike manifestation of my service to
 you, and had not the Presse, like the
 poole of Bethesda, beene oppressed
 with multitudes, the world ere now had taken no-
 tice of it; but this following Sermon had the ad-
 vantage to step in before that, which had lyen there
 longer; and this I dedicate to your Name: as it
 was with attention and favour heard, by many gal-
 lant Gentlemen and Souldiers, so I hope by your
 selfe (who are both) it will be accepted, as agree-
 able to godlinesse, and entertained as a demonstrati-
 on of the inward affection which is due from

Your Obedient Sonne
 Farwell.

E. S.

1064909

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A


To the Readers.

O T

Courteous Readers, in this following sermon, you will meet sometime with this Title, The men of Westminster, I desire you would not conceive, that thereby is intended the Parliament of England (as some are pleased to call them) but onely that powerfull Faction there abiding, or thereunto relating, which doth oppose the Lords Anointed, subverting our Religion, peace, and Nation: for if (as themselves teach) some may (notwithstanding their Oath of Allegiance, resist by force of armes the person of their Sovereigne Lord CHARLES as he is a man, and yet honour him (in the meane while) as he is King: I hope that I a Minister of God, may more lawfully by Gods Word oppose the vices of such, as they are men, and yet reverence them if they be (as in their own account) Members of the honourable Houses: nay, I doe not speake against them as they are men, but onely as they are transgressors from the holy and righteous wayes of God: viz their evills that I oppose, not their persons: I am onely grieved at the hardnesse and perversnesse of their spirits, and I desire with Jeremy, Chap. 9. that mine head were a fountaine of water, and mine eyes springs, that I might weepe day and night for the slaine of the daughter of my people occasioned by them: And good Readers (if you be true Christians, and right borne Englishmen) I beseech you, let us all strive together with God by our teares for the softning of these mens hearts (if it be possible.) Our Saviour wept for the sins and ensuing miseries of those that sought his ruine, we have the like object at this time, O let us discover in our selves the minde of Christ, God expects it from all his Saints. Farewell.

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1604



A Military SERMON.

PROV. 17. 11.

An evill man seeketh onely Rebellion, therefore a cruell Messenger shall be sent against him.



His main scope (as I apprehend) of this Militarie Sermon is; First, to discover out of Gods Book the nature of Rebellion, and rebellions men.

Secondly, to encourage from the Lord the Kings loyal Subjects, and true hearted Souldiers in their opposing such.

Now the first of these is the Doctrine of this Text, and the second is the use of it.

A Rebells is an evill or wicked man; for such a one is he, (saith the Text) *That seeketh Rebellion*: sure then Rebellion it self must needs be a wicked worke, or a worke of wickednesse; because 'tis that which in the judgement of Gods spirit, wicked men onely seek for, or thirst after: there is your Doctrine.

The use followes naturally, and 'tis this; If it be so, then 'tis the duty of all good men to oppose Rebellion, and to endeavour the suppression of all Rebellious men; yea, if extreme severity be exercised upon such, they have but their due portion allotted them of the Lord: for saies the Text, *a cruell Messenger shall be sent unto him.*

Thus you see the Text doth well suite the occasion, if my discourse shall but as well suite the Text; and your attention (noble Gentlemen and Souldiers) my discourse; I hope through Gods blessing, our meeting will not be altogether fruitlesse and unprofitable.

But for the better knowledge of the Rebells and their work: of your selves and your owne duty, I give you a more full description of both, and that from the Text too; which to my apprehension doth offer a double discoverie; one of the Kings enemies, and another of his friends or good Souldiers:

A Military SERMON.

The enemy is discovered by three particulars, in the former part of the verse;

1. By his naturall disposition; He is *malus*, an evil man.
2. By his active diligence, in the word, *quarrit*, seeketh.
3. By his ungodly worke, in the word *Rebellion*: or *tantum rebellionem*, An evil man seeketh onely Rebellion.

The Kings true Souldier is described by three more particulars, in the latter part of the verse;

1. By his Office, He is *Angelus* or *Nuncius*, a Messenger.
2. By his Commission, in the word *missus*, shall be sent.
3. By his Employment, in the word *Cruet*, a cruel Messenger; he is so called from the severity he shall use, or from that sharpe punishment which shall be inflicted by him: therefore a cruel Messenger shall be sent against him: of these in order, and first of the enemy.

Part. 1.

I

1. His naturall disposition, he is *malus*, an evil man, an evil man seekes Rebellion, some read *Rebellis tantum quarrit malum*, a rebellious man seekes onely mischief; so making a Rebel and a wicked man to be all one, as they doe mischief and Rebellion to be the same thing; and indeed to they are, adde but *most* to *wicked*, turne but *malum* into *peccatum*, and they are Synonymes, and may be predicated of each other, and then the Doctrine is in these words;

Doct.

A Rebel is a most wicked man, of a most malignant disposition.

I say a most wicked man, because Rebellion it self (as we shall shew anon) is the very height and top of all mischief, therefore he that is arrived at that pitch of wickednesse, as to be a Rebel must needs be a most wicked man.

Now, I would have you know that by Rebellion, I mean that which is against the King, and I define it to be, *A resisting the Authority, and a violent opposing the will and person of the Lawfull Government*; which being a sinne forbidden in the Commandement of the second Table, is more against the light of nature, then Rebellion against God onely.

Every wicked man is a Rebel against God, and sinne against grace and piety, yet being endued with humanity and morall honesty, such may happily live in obedience to their Prince, and may fight for him, against those that doe resist him: But they that rebel against the King, sinne not onely against piety, but even against nature it selfe, and grace doth seldome overtake such men, they are so highly wicked; so farre, or so fully malignant.

Cajetan makes a difference between *facinosum* and *rebellum*, a naughty man, and a Rebel: a naughty man (saies he) will admit of evill

evil, and commit it too, upon occasions of gaine or pleasure, but a Rebell is he that studies mischief, and seeks occasions to foment Rebellion.

And indeed the distinction is good, only give me leave to adde this, I doe believe (for my part) that every wicked man who is a Rebell against God in esse, is also a Rebell against the King in posse: he that is not converted to God by grace, may in time prove a rebell unto his King. He that loves not the King for conscience sake, in regard of the Oath or Command of God, is neither a good man, nor a truly good subject; they that hold with the King for their wealth sake, to keep that, or that serve him onely for their pay, I make no question, but if others could give them better security for their Estates, or would give them better wages, they would make no matter to cast off their present obedience: such men are but like the Canaanites in the booke of the Judges, who when they could get ability and advantage to themselves, did shake off the yoke of Israel, and took part with the enemies against their Governours: I wish these present times had not spoken too loudly to this purpose; surely as feare God and the King, so love God and the King go together.

But further I grant this, 'tis one thing *facere malum*, and another thing *querere malum*: even a good man may unadvisedly or through weaknesse doe evil, but not purposely seek to do it: He may be an assister in, but not a contriver of Rebellion, and such a one may be recovered out of the snare of Satan, (as those are who are come from the Rebels unto us,) for why? Re-ellion is but adventitious unto such a one, whereas unto the other, 'tis natural, yea 'tis his naturall disposition to rebell, and of such a Rebell, the Text speaks: and him I affirme to be a most wicked man, a man of a most malignant disposition, which I prove thus.

This rebellious disposition or inclination is bred and borne with him, and so 'tis rivetted into his very soul. David speaking of such, *Psal. 58. 3, 4, &c.* saies, *They are refractory from be wombe, so soon as they are borne, they go astray, and speak lies,* (the true practice of all Rebels) *add payson of their lips in the payson of a serpent,* (blasting the credit and reputation of their betters,) *they are like the deafe adder which stoppeth her eare, and will not hearken to the voice of charmers, charme they never so wisely,* i. e. they will not be perswaded by any good counsell to put off their mischievous disposition of evil speaking and evil doing.

For indeed as 'tis in them *ab initio*, from their beginning, so it abides in them alwayes. *Rebellus querit duntaxat malum*, (saies the Text) A rebellious man seeks onely evil, he minds nothing else, he is alway inclining to the way of Rebellion, as a stone is to its center, four translations

read, *tantum, Rebellis*, onely a rebellious man mindes this mischeife, which tyes it as a Property to him alone, he and none else studies rebellion: nor will he by any meanes be moved to cease so to do, for sayes Solomon in the words immediately going before the text, *an hundred stripes will not enter into a foole*, he is so farre from being amended by corrections that he still persists in his rebellious way, and seeks to add mischeife, even till a *cruell messenger be sent unto him*, not to give him more stripes, for they will do him no good, but even to cut him off from having a being.

In the former Chapter *Prov. 16. 27, 28, 29.* this rebellious man is well set forth by his titles, and by his practices; these we shall note in the next point but observe his titles now.

1. He is called there v. 27, *nequam an ungodly man*; and if we would know what kind of ungodly man the spirit meanes, we shall see it from the Originall, for the Hebrew reads it *vir Belial*, a man without yoake, that will not live under Government, which in plaine English is a rebell:

2. He is called v. 28. *vir perversitatum* a man of perversities, a froward man, a man of perverse lips, of a crosse spirit, that studies only to thwart, and crosse, and vex, and grieve the spirit of others.

3. He is called there *Susurro* a whisperer of slanders. or a backbiter, that breaks peace, and makes divisions among friends: *Tremelius* read it *Susurro disjungit ducem*, a whisperer that makes a separation betwixt the Prince and his people, so in the 9 verse of this Chapter, there is the same phrase againe *iterans rem disjungit ducem*, he that repeates a matter over and over, (as backbiters use to doe for want of other faults) separates the Prince from his people or them from him: this is another of his properties:

4. He is called there in the 29 vers. *vir violentia* a violent man, or a man of bloud, these are the titles and conditions of a rebell, and experience tells us they are true conditions: And who will not say, that these do speake a *Rebell* to be a most wicked man, or a man of a most malignant disposition?

Reason.

The ground of this malignity of disposition we gather from our Saviours words to some in whom the same was: *Joh. 8. 44. You are of your Father the Devill, and his works you will do*: now the Devill was the first rebell that ever was, and the first seducer of others to rebellion, he did effect, as you may see in *Gen. 3.* only by belying and by slandering of his Sovereigne: now as *Iubal* and *Tubal-Cain* were called the Fathers of them that followed their art and trade which they first invented

ted; so may the Divell be called the Father of all Rebels: And he wee know is stiled *the wicked one*, in a speciall manner the most malignant one, and they in their measure are of a disposition like him.

Nay Satan is more their Father then in that sence: he is (as I may say) their naturall Father, and as the godly are said to be *partakers of the godly nature*, so Rebels may be said to be *pattakers of the very Diabollicall nature*, his owne wicked spirit acts in them, and you may be sure, it acts his worke, and in his method, and therefore our Saviour calls those very men in another place, *serpents broode, and generation of vipers*: now a viper (as some write) doth destroy its owne damme, which gave it being, and so did they their Saviour, and so do all Rebels, (yea our Rebels) indeavour the destruction of their owne Nation that bred them, of their owne Sovereigne that preserved them, as *Nero* rippt the Bowels of his owne Mother that bare him, so do these (*patria mater*) rip up the very bowells of their owne Countrey, that gave birth and breeding to them.

Iohannes Aventinus tells us that *Maximilian* the Emperour was wont to call the King of *Spaine Rex Hominum*, a King of men, because his Subjects like men liv'd in obedience, but the King of *England* he would call *Rex Diabolorum*, a King of Divells, because the Subjects of this Kingdom had divers times rebelled against their Sovereigne, (though alwaies to their owne ruine,) as in King *Iohn*, *Henry* the third, *Edward* the second, and *Richard* the second's daies: And I would to God, that some in this Nation, did not now prove themselves worse Divells then ever, but alas they do, for the Religion here professed now, is more opposite to this rebellious way, then that which was practised in those former daies: But in this, we may more fully behold the malignity and vicious disposition of *Rebellious spirits*, they are not capable of gracious or evangelicall instructions, never marvaile if they who offered spight to the cleare dictates of the Gospell, do rebell against the King.

Therefore be not a Rebel, Trust not a Rebel:

Vsc.

1. *Be not a Rebel*, walke not in the way with them, for so to doe, will speak you the Devils Child, and to have reached to the highest staire of villanie, your Titles will be the same which *Saint Peter* gives to *Elimas* the Sorcerer. *Act. 13. 10.* Full of all Subtilty, Child of the Divell, Enemy of righteousness, and perverter of the right waies of the Lord: you may remember for the Honour of Rebellion, that the worst Title that the evil spirit could teach King *Saul* in the heate of his wrath to call *Jonathan* by, was this, *Thou Sonne of the perverse and Rebellious Woman.* 1 Sam. 20. 30.

B

2 Trust

2. *Trust not a Rebel*, 'tis Solomons advice, *Prov. 26. 25. Though he speaketh faire, yet believe him not, for there be seven* (that is a multitude of) *abominations in his heart*: they that seek Rebellion (as appears by the practice of some in our Nation,) doe hold that Principle of the Jesuites, that they may break their word, promise, or oath, so it be *in ordine ad causam*, to promote their cause, and what man that is wise will credit such? *He that hateth* (saies Solomon) *dissembleth with his lips, and layeth up deceit within him*: so did these men of Hope, when to get leave to sit as long as they pleased, they promised the Reformation of Church and State, the payments of the Kings debts, and to make him the most glorious Prince in Christendome: for how well they have kept (or indeavoured to keepe) their word, let all men judge: They make lyes their refuge, and confide in them, and there's reason for it, they are of their neereſt kindred, even their owne Brethren, Children with themselves of the same Father: I could shew you how all the foundation stones of their rebellious building are nothing but Lyes, and so are the pilloes that uphold the same, cemented they are together, with a mortar of craft, malice, and impudency, but experience hath too sufficiently taught this to the whole Nation: beside I should want time if I should now speake of it, onely there is one thing I'll desire you to note in all Rebels: It is their nature (being men that like *Ahab* have sold themselves to worke wickednesse) to charge (as he did) by their lyes their owne conditions and intentions upon others: *thou art he that troubles Israel* (sayeth he to *Elias*) when it was himself: so *Corab* and his companions when they rebelled against *Moses* and *Aron*, did charge them for *taking too much upon them*, when it was onely themselves that did so: And *Satan* when he tempted our first Parents to rebell, did charge most wickedly upon the Lord his Sovereigne, his owne conditions of falshood and envy. And so his Brood amongst us, how directly have they trod in his steps: for (seducing the people to rebell against their Leige Lord) they have most maliciously accused him of falshood (their owne condition,) and of envy at the welfare and happinesse of them his Subjects; and that he intended to alter religion, to destroy the Liberties of Parliament, and the properties of his people; yea and to bring in forraigners to invade the Nation; while themselves (as wofull experience doth now teach us) have indeavoured, and in some sort effected all and every one of the same things: wherefore from hence (I say) learne to be so wise as not to trust a Rebel; and to this purpose, remember the example of our Saviour, *Iohn 2. 24.* though they speake him faire, and made great professions of their good will towards him, and of being his Disciples, yet

yet he would not commit himself unto them. For (saith the Text) *he knew well What Was in them*, they were some of that Serpents brood I spake of before.

And secondly remember too, how they (our Rebels I meane) will not believe the King, offering undeserved mercy and pardon unto them, although he like that Inhabitant of Heaven, *Psal. 15.* hath kept his word with them to his owne losse, do you therefore believe such unbelievers. But what should be the reason of this their suspicion, (some will say,) why even this: they judge of the King by themselves, they thinke hee will deceive them, because they have already, and still thinke to deceive him: what paines hath been taken, and at this present is, by those *Councillors of Peace at Oxford*, to worke faith in these Infidells, but to no purpose, 'tis true which the Psalmist saies of such men, *Let the Charmers charme never so wisely they will not heare*, for 'tis mischief onely which they seeke after, and are resolved, yea have sworne, and taken a Covenant to persevere in:

A wicked man seeketh onely Rebellion.

2. *Seeketh*: this word notes his active diligence: seeking is studying and devising occasions and meanes to promote that which is aimed at, *quarritantum*, he is diligent, for he mindeth nothing else, but this he minds alwaies: the Lesson or Doctrine is this.

Rebellious men are exceeding industrious and diligent in their way.

They are alwaies plotting or acting somewhat to the furtherance. *Mat. 2. 1.* *They devise iniquity in the night season, upon their beds, and in the day time they practise what they have devised*, because (saith the Text) *they have got power (or the Militia) into their hands*: nay sometime they are so great with Egge to act that mischief which they have plotted in the Evening, against the righteous man that lives quietly by them: that they will fetch him out of his bed at midnight: the diligence of a Rebell is well expressed in that place before named, *Prov. 16. 27, 28, 29.*

1. *Vir Belial*, a Rebell or an ungodly man *diggeth up evil*, that is he takes paines to undermine his brother, as men do by digging to undermine Cities: or he digs into mens lives to find faults, as men do into the earth to find coales and mettalls; and when with the teeth of his malice he hath digg'd up some errour, or perhaps made it, with the help of Counsell digg'd from Hell, *his lipps are as a burning beame* to shew it unto all.

2. *He soweth strife*, (saies the Text) amongst men, namely in publique, by his perversenesse and frowardnesse, and *maketh divisions* among friends

friends in private *by his whisperings*: or (as was said before) betweene the Prince and his people.

3. *He inticeth his neighbour* into ill waves with himselfe, by his cunning insinuations, or els *by violence* he doth force them to helpe him in acting mischief. Observe *Solomon's* words in the place, and you shall easily finde this to be the sense of them; and then say whether the Spirit of God doth not most notably describe the conditions of our Rebels: I hope none of you will gainsay the Holy Ghost so much, as to doubt of those being such who have these conditions: and indeed mark it alway, your own reading and experience will confirm this truth unto you, that a Rebell is never idle, but is either digging of evil, that is, plotting it, or sowing of strife; that is, planting it; making breaches, whispering lies, calumniating the honest, inticing the simple, threatening others, doing mischief one way or other to further his own designs, not such a man to be found in the world again for activitie of spirit, as a Rebell.

Reason.

And the ground of this their activitie is, that abundance of malice which is in them; now malice is like quicksilver alwayes in motion, and extreame hot, nor is there any grace in them to coole it's fervour, whereas in the best men there is some Corruption to coole the edge of zeale: againe, guilty men (such as Rebels be) are naked men, and such are alwaies deligent to get cloathing: but they seeke it onely from webs of their own weaving, *scelere velandum esse scelus*, is their opinion, one villany must hide another: and then too, they are (like men of the plague) desirous to infect others, to involve them in their owne gulphs, their fathers own children they be to an haire, like him they would faine bring all men (if they could) into the same condemnation with themselves.

1 Pet. 5.

1 Pet. 4. 15.

The Apostle *Peter* notes the diligence of the devill that Arch-Rebell, in these words of his: *he goes about like a roaring lion, continually seeking whom he may devour*, and in another place by his concatenation of *busie-bodies*, with *murderers* and *evill doers*, he doth well informe us, that murderers and evill doers, such as the devill and all Rebels be, are also *busie-bodies*: indeed they have nothing but their busie diligence, to supplie their lacke of honestie, and to support their wicked cause. Satan for his diligence and activitie in evill, is called in the Gospell *Beelzebub*, a *Flie*, or the God of *Flies*: who (you know know are mightie impudent and busie creatures, beat them away from to place never so oft they will come againe: so will he, and so will they, he is the great Flie, and they (the Rebels I meane) are his Flies, alwaies seeking out fore places, and making them worse, nor are they ever wearie of ill doing.

Je.

Therefore let no man think the better of the Kings enemies, or of their cause, for their activitie and diligence in it: will you think the better of the

the devill for his diligence, or of murderers, and evil doers, because also they are busie bodies? sure you have no reason: but strive you in all to be as diligent in good, as they are in evil: be as unmoveable in well doing, as they are in ill doing, as Christ our Saviour was, who went up and down doing good, as Satan doth in doing mischief, was as carefull to save, as he is to destroy, to gather together the dispersed, as he and they are to divide and scatter abroad.

And since the Holy Ghost doth so clearly note the pains and diligence of rebellious men, do but you in your secret thoughts consider how well the *Kings enemies* (the *men of Westminster* I meane) have appproved themselves to be fully such by their carriages.

First consider how painfull and diligent they were at first, in all places of the Kingdome, to get themselves chosen to be Members: then how cunning they were to get leave to sit so long as they listed: then how politike they were to drive from the House all that were not of their own faction: then how subtile they were to get the strength and *Militia* of the Kingdom into their own hands: then how impudent they were in working suspicious thoughts in peoples hearts, against their loving and religious Sovereigne: and then how industrious they were to get the vulgar engaged with themselves in their rebellious way: what digging, what sowing, what whispering, what inticing, and what violent waies did, and still do they use to perpetuate this Rebellion? But above all devices and tricks, one (to my apprehension) is the most remarkable: when they had seized upon the Kings Revenues and his Subsidies (granted to another end,) and had borrowed much money upon the pretended sale of *Irish Lands*, and had collected a great deale more upon pretence to relieve the poore Protestants of that Kingdome; after these, and manie other purse-milking stratagems, (before they came to downright plunder, and to leave by way of Excise, and to weekly or monethly taxations, they did set up for advantage, a certain counterfeited puppet stiled *Publique Faith*, who like a wise-woman (whom they call a witch) did extremelie cozen and cheat the vulgar: for upon her bare word, promising repaiment, (and with interest too) out of the Estates of the Nobilitie and Gentry with the King, (which were already become of the same tenure with *Irish Lands*, and nearer home,) they (the common people I meane) brought in their plate and money with extreme greedinesse, whereby they have so deeplie engaged themselves in the Rebellion with these Craftmasters, that these wise-men can and do now urge it upon them, as the strongest argument of all, to keep them to themselves; *All is gone* (say they) *and you will be beggers, and never have penny*

penny of your money againe, unlesse you hold out unto the last : and thus have they digged down many mens estates, and dived all the money out of many purses, & made thousands of people as desperate as themselves.

Nay alas they have digged down the walls of many bodies, and beene occasions of the slaughter of many thousand men ; they have digged down the walls of many of their consciences, (who are still living) by their execrable oaths and accursed covenants ; nay more then this, they have in a manner digged up the most reformed Church in the woorld, by their prophanenesse and Atheisme ; and the most flourishing Commonwealth in Christendome, by their cruelties and combustions.

They have digged and searched into all the practices of *Hell* and *Rome*, for policies, into the conspiracies and conditions of *Catiline*, *Sylla*, and *Sejanus*, they have looked into all the actions of *Nero* and *Herod*, into the Schooles of *Machiavel* and the Jesuites, for tricks and devises to further their designes : I durst undertake to evidence somewhat of all these in their doings. Yea so diligent and industrious have they been, that they have acted Satans part, in rebelling themselves, and seducing others : *Cains* part in slaying and murdering their brethren ; *Chams* part in mocking their Father, their common Father : they have acted *Achitophels* part in devising destruction unto their Sovereigne : *Abshoms* and *Shebais* part, in lifting up the hand against him, *Doegs* part in slandering and murdering the Priests of God : they have acted *Iero-boams* part in their endeavours to rent the Kingdome from the house of *David*, in their defiling the worship and service of God, and in their setting up to be Priests the lowest and basest of the people : they have acted *Rabshakehs* part in railing against the Lords Anointed, in the hearing of his Subjects, even on purpose to stirre them up to rebell against him : and *Iudas* his part in betraying their Master, at least in betraying that trust which he reposed in them. Well (friends) I say but this, doe you consider seriously of these things, and then judge in your secret thoughts, whether the Kings enemies, those men of *Westminster*, be not exceeding diligent and industrious Rebels. And so I come to the third thing in their discription ;

3 Their ungodly work, Rebellion, *An evill man seeketh Rebellion* ; for Rebellion, some read *jurgia*, quarrels, some read *contraditiones*, or *contentiones*, indeed all these tend unto rebellion ; some read *mischiefe* or *evill*, for evils and mischiefs only are proper to procreate and uphold rebellion ; and therefore you may observe in story, that rebellious men have alwayes heretofore (as well as now) allowed of all evils, Sects, and heresies, have pulled up the pales of all Lawes, have cried up Liberty, and

and permitted all kind of villany and wickednesse, as meanes most suitable to further rebellion : the lesson shall be this,

Rebellion is a worke of mischief.

3 Doct.

Nay 'tis mischief it self, wickednesse in the abstract, the highest wickednesse, I have call'd it * elsewhere, and not untruly, the sinke of all villany and the puddle of all sinne, 'tis the breach of all Lawes, and relations both towards God and man, pride, prophanenesse, perjury, envy, wrath malice, theft, murder, cruelty, rapine, spoile, oppression, irreligion, and unnaturallnesse, are all concentred in Rebellion ; yea, all sins by all names that sins can be named, and by all meanes that sins can be committed do follow rebellion, and are to be found among that disordered and disobedient sort of people : I wish that experience did not teach that Rebellion were the ruine of Religion, Church and Commonwealth, of states, families, and men ; 'tis contrary to God in every notion, Hee is the God of *grace, peace, and order*, but Rebellion is diametrically opposite to all these, it resists grace, it murders peace, and destroies order ; I wish (if it were Gods will) there were need for me to prove all these unto you ; but alas ! alas ! your owne eyes and eares are my witnesses in this thing, and shall serve for proofes of this Doctrin.

* *Loyal Subjects belief.*

And it must of necessity be so, that rebellion is a worke of mischief, for 'tis the work onely of mischievous and evil men, yea of such as have climed up to the very top of wickednesse, and (saies our Saviour) *can a man expect grapes of thornes, and figgs of thistles*, any thing but extreme evill from persons extremely wicked, *tantum malus querit rebellionem*, onely such men are plotters of Rebellion. (saies the Text,) no good man will willingly have so much as a finger in it.

Reason.

No, you'l say, why ? we are told that all the good men be on their side, whom you call the Rebels, and the best Preachers, whose Doctrines and lives have been most unblameable, yea our selves know many honest and good men who are engaged in that way : and we are told also, that none but Papists, swearers, drunkards, and uncleane livers are on the Kings side, and we see (God helpe) many of this sort with our owne eyes ; wherefore either those you account Rebels are not such, or else your Doctrin is not true.

Object.

To this I Answer.

1. Those I call Rebels are truly such, for rebellion (as was said before) is a resisting the Authority, and a violent opposing the will and person of the lawfull Governour ; and none can deny, but these doe resist the Authority, and violently oppose the will and person of the King, which is the lawfull Governour, therefore they are truly called and counted Rebels.

Answer.

2. I

2. I answer concerning those wicked on this side, we will not deny but we have of them too many, and as they are our shame, I wish also they were more our sorrow; the Lord give them all hearts and grace to amend their conditions, that they may cease at length to discredit a religious King, and a righteous Cause.

3. For those known good men who are ingaged on the Enemies side, I Answer, (according to my former distinction) *facere malum* is one thing, and *quarere malum* is another; good men through deception may be assistants in, but they are not the contrivers of this black Rebellion.

4. For those eminent Preachers whose diligence in their callings, and commendable lives, have so bewitched people, as to thinke well of this rebellious way for their sakes, because they walke in it, I answer; I'll not deny their good gifts, but this I'll say, that gifts and grace doe not alway bed together, Satan hath more abilities and gifts then any man: Nor doe I deny their restraining graces, but doe confesse that many of their lives (like those of the Pharisees in the Gospell, that loved the praise of men) were out wardly very commendable before this Rebellion did begin: But you must know that Satans trickes hath alwaies been (when he hath endeavoured, or done most mischief to the Church of God) to appeare in the shape of an Angell of light; to worke by the persons of such well reputed men; He that could make use of *Peters* tongue, to tempt our Saviour, (when Christ bad that great Apostle, *get thee behind me Satan,*) no doubt but he can and will, and doth make use of the tongues and examples of these men, to deceive the common people: *Samuel* from the Lord saies, that *Rebellion is as the sinne of Witch-craft*, that is, 'tis exceeding apt to entice and bewitch people to it self, by those specious and religious shewes which the fomenters of it shall make unto the World.

Or perhaps because people did too much adore the abilities of those men, would heare the word onely (for their sakes) when they preached it; and would look upon their examples more for their imitation, then upon the word it self for their direction: God as a punishment on such people, hath suffred those whom they so admired, to be the instruments to lead them into those of misery and errour, that others might learne by their harmes afterward, to love men for the words sake, and to trust more unto that then unto them.

But (in short) I would have you all consider but two things out of Scripture, which must bee the rule to judge both men and their waies by.

1. Consider that grace and peace, or truth and peace, goe alway together

together in holy Writ, and what God hath joynd together there, is alwayes joynd in every truly honest heart; therefore if you see men that do not know, or will not own the way of peace to walk therein, you may well conclude, that they are surely out of the paths of truth.

2. Consider what S. James saies of sinfull and heavenly wisdom; the former he saies is *earthly, sensuall, diuellsish*, and the fruits of it are *envy, strife, confusion, and every euill worke*: but the other, that which is from 16. &c. above, is *pure, peaceable, gentl^e, easie to be intreated, full of mercy and good fruits, without partiality and hypocrisie*: yea, the fruit of it is *righteousnesse and peace*; and hereupon do you but judge in your own consciences whether the course which those admired Ministers take doth fawour more of that earthly and diabolicall, or of this diuine and heavenly wisdom.

And last of all remember, that 'tis some comfort to men who have indiscreetly thrust themselves into a merie way, to have many companions in the same, that so part of the blame and shame might be on them, which els would lie wholly on their own heads: you have heard the Fable of the Fox, who having lost his own taile, perswaded other Foxes to cut off their tailes too: faire pretences indeed he used, but his true end was that his own deformity might be lesse noted: suppose those Ministers to be as that Fox, and your selves may make the Application, and this shall serve to answer that objection.

Let the use of the point therefore be to work an hatred in you of rebellion by any means, do not countenance the devils worke, whatever wrongs or injuries are offered to you by either side: walk not in the way with these euill men; *malum pati malum non est, malum facere malum est*, 'tis no sin to suffer, but to rebell is the highest euill, and will be found to be *malum sibi* in the end, the ruine of the Rebelle: indeed some read this Text thus, *Rebellis querit malum suum*, a Rebelle seeks his own destruction; for when a man is once in, he can scarce return, or leave off, till he be destroyed, as the present example of their Brethren of Scotland doth sufficiently declare: they began to set foot in this sinfull way some three or foure years ago, and to all honest mens thinking, (upon their pardon, and the pacification, and the receipt of so much money) they might have been quiet, according to their oath and duty, and stirred no more to the molestation of their gracious and mercifull King; but we see they are returned to their former vomit: Rebellion, as was said before, is called witch-craft, and another reason (beside that already alledged) is because if a man be once intangled in its charmes, he can hardly get free or loose againe: 'tis no small mercy of God to those men that are come out

from them, who were once of them : O let such offer unto God immortal praises.

Part 2.

And thus have you seen from the former part of the verse, the enemy discovered : I come now to describe the Kings true Souldier, say the Text also describes him, by his Office, by his Commission, and by his employment.

1. By his Office, he is *Nuncius*, a Messenger, or *Angelus*, so some read it, and an Angel is a Messenger of God. and so is he, being an executioner of Justice to punish evil ; and that shall be the lesson,

Doct.

The Executioners of Justice are the Messengers of God.

God is King of all the world, and as by his providence and mercy he preserves the innocent, so by his Angels both good and bad he doth inflict punishment upon the wicked ; the Devils are his bad Angels to execute his Justice upon the damned, and so perhaps shall the Rebels themselves be, to lay his vengeance upon some of you, who are wicked and ungodly men : for though you be on the right side, yet God may suffer your persons to fall by the hands of those men for your own sins ; he usually sets one wicked man to punish another. But the good Angels also are executioners of Gods justice at some times, it was a good Angell that smote the Host of *Sennacherib*, and so was that which smote *Herod* with wormes, *Act. 12*. so in like sort good men are sometimes employed as instruments of justice to punish the wicked ; the Prince or Magistrate is the Angell or *Minister of God*, and carries the sword for the punishment of evil doers, and so are all they who being employed by him, doe neither abuse themselves nor their Authority, of which number are all honest martiall men, sent by the King, Gods Vicegerent ; *David* and his men being authorized by *Saul* against the Philistines, were said to fight Gods battels.

Use.

I must be brief (for the time runs,) wherefore let the use of this consideration be, to perswade you all, who are men of war, to walk worthy the honour which God hath put upon you ; you are his Messengers to execute his will, I beseech you remember that he is an holy God, and holiness becomes all his servants : you'll think we Ministers, who are Gods Messengers in another kind, should much dishonour him our Master, if we should not live holy lives, but should drink, and sweare, and commit evil ; why be pleased to remember, that your selves are Messengers to the same Master, and holiness is comely in the camp, and is required thereto, as well as in the Church : read at your leisure in *Deut. 23*. from Vers. 9. to the 15. Nay believe it, (Gentlemen and Souldiers) your practice of vice and sin will both dishonour God, and your selves, in that service wherein

wherein you are employed ; the maine Argument which the Enemies have to keep the people in rebellion in, is, their Declarations to them of the wicked and debaist lives of the Cavaliers: O say they, do you think such wretched swearers, such vicious livers, as the Cavaliers be, are of Gods sending ? will they maintain Christian Religion, that shew so little of it in their carriages? thus they argue : Indeed I know they vent many of their own fiction, and also that they enlarge the faults of some upon all, wherein they deale most unjustly with us, and should we but deal so with them, they would (as well they might) exclaime much upon us. Because one of them was lately taken in the act, and hang'd for the sin of Buggerie, here in this Town, if we Preachers should hereupon tell you from the Pulpits, that all these blessed Reformers, (for so they are called by their adorers) are even such men, and guiltie of that horrid sin, I believe (for my part) we should much abuse them in that particular; and yet thus divers of their Ministers are pleased to deale with the Kings Friends : the Lord in his good time rebuke them for it.

But alas ! (gallant Gentlemen and Christian people) you all know that there are too great, and too manie occasions given by some amongst us to our enemies to report evill of us : I beseech you therefore in the feare of God, as manie of you are better borne and bred then those are who do accuse you, and as all of you are imploied in a more righteous cause then they, by your holie God, and by your religious King, so that you would all indeavour to be more holie in your carriages then they be, to walk worthie your imploiment : and you that be Commanders, (I beg of you, that you would more strictlie punish sin in those that are under you, according to those Militarie Orders set forth by His sacred Majesties your religious Master.

The profession of a Souldier, as 'tis honourable, so it may be holie if you please; we read of holie men of that profession : *David* was a man of warre, and did (as you do) fight the *Battailes of the Lord*, and he was an holie man; that great sin which did so blemish his reputation, was committed by him afterward, when he had left off to follow the Camp : the Centurion in the Gospell was a man of your profession, and our Saviour himself gives this testimonie of him, *that he had not found his like* (for goodnesse) *in all Israel* : and so that Captain *Aels* 10. was one that feared God with all his household, and whose prayers and almes ascended daily into Gods presence. *Abraham* himselfe the Father of the faithfull, was a brave Souldier; he with the number of 318. assaulted five Kings with their Armies, vanquished them, and took the spoile : you may read the storie in the 14. Chapter of *Genesis*, where you may

also see, who were the first men whom the Scripture notes, did run away in the day of battell, and hid themselves, I do not say in Saw-pits, but the Text saies, in *Slime-pits*, they were men full of guilt and sin, even the Princes of *Sodom*, and Gentlemen of *Gomorrab*.

Nay to speak all that can be said in one word, for the honour and comfort of a Souldier; God himselfe is called a man of warre, *Exod. 15 3*. *The Lord is a man of Warre, and JEHOVAH is his Name.*

I tell you (Gentlemen) there is not to an honest eye in these sad and dismall daies, a more gallant sight, then a valiant and religious Souldier; Religion causeth courage in a good cause, and giveth an high lustre to it, especially in men of birth and place: what true English heart is not warpi'd with joy to see the living flames of ancient valour conjoined with generous minds in Gentile blood? but if thereto be also annex'd Religion, I dare say, to a true pious loyall eye the Sun it selfe is not more glorious.

Gentlemen, your enemies call you Cavaliers, a name, as they take it, of great reproach (els you may be sure they would not call you by it) will you give me leave in brieft, to give you your owne Character; or at least the Character of such a man as everie of you ought to be, and as we your friends and servants in Christ desire to conceive of you: why listen to it, 'tis this:

A complete Cavalier is a Child of Honour, a Gentleman well borne and bred; that loves his King for conscience sake, of a clearer countenance and bolder lookes then other men, because of a more loyall heart: He dares neither oppose his Princes will, nor yet disgrace his righteous cause, by his carriage or expressions: He is furnished with the qualities of Piety, Prudence, Justice, Liberality, Goodnesse, Honesty; He is amiable in his behaviour, courageous in his undertakings, discreet and gallant in all his executions: he is thoroughly sensible of the least wrong that is offered to his Sovereigne, and is a professed enemy to all Rebels: the aims of his sword are onely to dis sever the malignity of those forces that have conspired the ruine of Monarchy and Innocency: he feares no evill thing to come upon himselfe, but contemns all dangers that look towards him: he dares accept of deaths challenge to meet it in the field, and yet can embrace it as a speciall friend when it comes into his chamber, where he is alwayes making provision for its better entertainment: in a word, he is the onely Reserve of English Gentility and ancient valour, and hath rather chose to burie himselfe in the Tombe of Honour, then to see the Nobility of his Nation vassalaged, the Dignity of his Countrey captivated by any base domestike enemy, or by any forraigne fore-conquered foe.

This

This is a compleat Cavalier; and if any of you be not according to this Character, believe me you are not right; nor the men you ought to be. And so much (Gentlemen) for the first particular in your description.

I come to the second, and that is your Commission in the word sent: *shall he sent*: namely by him who hath power from God to send, and that is only the King or Supreme Magistrate; all the Commissions which God grants to Souldiers, are signed by the Kings hand, who is (as Moses was) the mouth of God unto his Subjects; in things of this nature, and such a Commission so signed, doth constitute a lawfull Souldier: the Lesson is this:

A right Commission makes a lawfull Souldier.

Yes, a right Commission makes the Warre it self lawfull to the Souldier, although it were undertaken by the Prince upon unjust grounds: for the Subjects duty is, to mind his owne eall rather then the Cause, for though in matters of Religion, we disclaime and abhorre the Doctrine of blind obedience, yet in matters of State, and order, wee profess allowance of it; *qua supra nos, nihil ad nos*, things above us, belong not to us: if we pry into the reason of Princes undertakings, we may prove our selves to be the Busie-bodies, whom (as we noted before) the Apostle yokes with murderers, and evill doers: And I thinke these times doe sufficiently declare the due concatenation of these conditions. But as I was saying, though the Justice of the Kings Cause, (which is as cleare as the Sun to all, unlesse to those that are given up to blindness, and to beleeves lies) were not so manifest and apparent, my were it an unjust cause on the Kings part, yet were it not so to those Souldiers that are authorized by him; for according to the point, *a right Commission makes a right Souldier*: and that cannot be given by any, nor derived from any, but the King.

5 Dist.

1 Pet. 4. 15.

This truth doth more stound the Rebels, and more puzzell them, then any one that I know; and therefore to perswade their followers that themselves can give a right Commission, they are faine to deny the King to be the Supreme Magistrate, cleane contrary to the testimony of Scripture, 1 Pet. 2. 13. (where the King is called the Supreme) and like him who chose himself Pope, they are so bold as to say; the Supreme Authority is seated in themselves, which is such a transcendent fancy, that all the Traitors in the world (that I read of) durst never vent it, till these late. But being driven to so great a strait, that they must of necessity either yield their warre to be unlawfull, for want of a right Commission; or else thus exalt themselves above him that is called God, this second course being the more Antichristian and further from the

practice

Office of self-deniall, they have made choice of: But let them fancy what they please; indeed, and in truth, were they never so honest men for life and conversation, (and were the Cavaliers never so vile, or so abominable,) yet the warre on their side is utterly unlawfull, for want of a right Commission, they are not sent, or authorized hereunto by the King, they are therefore no other then ranke murderers of all those they kill and destroy, and all the blood shed by them, is no other then innocent blood: As God saies of rebellious *Edom*: (who without any authority, or command from God, did joine with the *Caldeans*, against the people of *Israell*, unto whom (as being Subjects) they ought to have lived in obedience) *Isoel* 3. 19. *that they had shed innocent blood in the Land*: Though *Israels* blood was guilty blood, in respect of the Lord, against whom they had sinned, and in respect of the *Caldeans* too, whom God employed as his instruments to punish them; yet in respect of the *Edomites*, that had no Commission to go about any such businesse, it was innocent blood, and as shedders of innocent blood they are threatned to be punished: *Edom shall become as a desolate Wildernesse*, for that very thing, saies that Text.

This may serve to stirre up you, who are rightly authorized to be courageous, in the Execution of your charge: all the encouragement which the Rebels your Enemies have against you, and against the King, is from the evill lives of some of you, (who are the Kings Souldiers:) but you have to animate you, against them in their way, not onely their ill lives, but also their ill Cause, and their lacke of a lawfull Warrant; And most especially of all, you have the Justice of your own Cause, the lawfullnesse of your owne call, and to these I may adde the goodnesse of your King.

1. *Your Cause* is to defend him, whom God hath exalted, to keepe the King in the Throne wherein God hath set him, against those that would remove him from it; 'tis to maintaine Religion, the Lawes and Dignity of your Nation, and to suppress Rebellion that Child of Hell, that Parent and Nurse of all Mischiefe.

2. *Your Call*, 'tis lawfull from the Prince himself, the Supreme Magistrate under God in his Dominion, who alone (as *Aufine contra Faustum* speaks) hath power to wage Warre, and to authorize them that are Agents in the same: whereas those whom you do oppose, as their cause lacks honesty, so do they themselves lacke a Warrant to maintaine it; and having no Call they cannot (upon any good ground) look for Gods blessing.

3. *The goodnesse of your King*; A Prince of that untainted life, of that

that religious disposition, that 'tis the greatest vexation the Rebels have, that they cannot fasten guilt upon him : but onely because themselves have belied him ; and here *Solomon* is so much their friend, as to speake a reason for them, *Prov. 26. 28. A lying tongue hateth him that is afflicted by it :*

Nay let me adde for your encouragement as you are Christians : your King is a man that lives by Faith ; He doth oft acknowledge in his pious expressions, what ever yet hath been done for him (by yours or others hands,) to be a fruit of divine favour ; and from what he hath tasted, he is still confident according to Gods promise of divine assistance : I may speake of him, (as *Ambrose* of *S. Austine*,) with a little variation of the words, *impossibile est Principem tantæ fidei ac pietatis perire.* 'tis impossible but a Prince of such faith and piety should at last prevail over all his enemies.

And so I come to the last particular of all, in your description, and that is your employment ; to inflict sharpe punishment upon rebellious men, noted in the word *Cruellis* or *armis*, a Messenger without bowells, so call'd from the severity he shall use against the Enemy ; Hee shall be inexorable, and not abate one jot of the punishment that he is commanded to inflict:

By this Cruell Messenger some Interpreters understand ; Satan, or some other instrument of wrath, who without all compassion shall undoubtedly in the end plague rebellious men : some hereby understand the conscience of a Rebel : which like a Cruell Messenger, shall meet him at every turne, and scourge and lash him, (and oh that this Messenger were but once awakened, and set upon our Rebels, that their Consciences did but storme them !) some interpret the words thus, He that rebells against a loving and kind Governour, shall fall into the hands of one that is severe, who like a cruell Messenger of God, shall thoroughly pay him for his disobedience ; or some will have it thus, the same Prince that formerly used him with humanity and like a Lambe, shall put on the disposition of a Lion, and deale with him according to his deserts: we read in Scripture of the *wrath of a Lambe*, or of the Lambe Christ Jesus himselfe who shall turne a Lyon, and say, *those mine enemies that would not I should reigne over them, bring them and slay them before me : Patientia laesa fit furor*, Patience abused turnes into wrath : But interpret or read the words how we will, the sence is this, Rebellious men shall be grievously punished, a sharpe punishment remaineth for the workers of this Iniquity, or to the seekers of Rebellion. The Lesson shall bee in these words.

Severe

Severe punishment is the assured portion of rebellious men. I could evidence and affirme this truth many waies, as,

1. By the exemplarie punishment of Rebels in all ages; I could tell you how the earth swallowed up *Corah, Dathan, and Abiram*; (who rebelled against *Moses and Aven*) together with their Wives, Children, and Substance; a typicall Lesson (no doubt) it was to teach all after Ages that utter extirpation is the due portion allotted of God unto such men.

I could tell you how an halter caught *Achitophell*, and a tree *Abalom*; how *Shebac's* head was severed from his body, and how *Bigan and Tereb* suffered death for having an ill purpose against the King, and how that punishment of theirs is recorded in Scripture, as ordained and allowed of God; I could tell you also of *Ierobam*; and all the succeeding Kings of *Israel*, that begun and continued the revolt from the house of *David*, how there was not one good man of all the number; and how they and the people that adhered to them, by heresie, idolatrie, prophaneſſe, and villany, grew worse and worse (as being *alwaies* attended with Gods curse for their Rebellion,) till they were carried away God knowes whither, no man can tell what became of them to this day: I could also tell you out of your owne Chronicles the fearfull and dismall ends of those (together with their families) who have opposed their Sovereigne in former ages, but the time will not permit.

2. I could assure the downfall of the Rebels, as they are men delighting in Warre, from *Psal. 68. 30. Rebuke the company of the speare-men, the multitude of the Bulls, with the Calves of the people, till every one submit himself with pieces of Silver, scatter thou the people that delight in warre*: It is a rule in Divinity that a propheticall prayer is of the nature of a prophesie: Rebuke thou O Lord, is as much, as the Lord will rebuke; and scatter O Lord, is as much, as the Lord will scatter: now by the *speare-men*, in that verse, you may understand those degenerate Gentlemen that have lifted up the hand against their Sovereigne, or have consulted in this Rebellion: by the *multitude of Bulls*, you may understand the rich fat Citizens, who by their wealth and money have administred strength to this Rebellion: and by *Calves of the people*, you may understand those Country folk, that came bleating up to *London*, (from the adjoining Counties) with their Petitions against the present established Government; all these, or all such as these, shall be rebuked by the Lord (as the Psalmist teacheth) and made to submit themselves with pieces of silver, they shall be glad to offer money, for the ransom of their lives, even because they are a people that delight in warre, and they that will not do so, shall be scattered, and blowne away, as dust is before the wind.

3. I could prove that an heavy woe is belonging to these Enemies of the King, as they are spoilers and treacherous persons, from that place *Ez. 33*. 1. *Woe unto thee that spoiledst when thou wert not spoiled: and to thee that didst deale treacherously, when they did not deale treacherously with thee, when thou shalt cease to spoile thou shalt be spoiled, and when thou shalt cease to deale treacherously, others shall deale treacherously with thee:* This is *verbum Domini* the word of the Lord, and *mauet in aeternum*, 'tis an eternall truth; in all ages it hath beene made good, and so for ever shall be, upon all those, unto whomsoever it is applicable.

4. I could promise their assured punishment, as they are bloody and deceitfull men, from *Psal. 5*. 6. where 'tis said, that God shall destroy them that speak leasing, the Lords abhorres the bloody and deceitfull man; and *Psal. 55*. 23. 'tis concluded that bloody and deceitfull men shall not live out halfe their daies: And I thinke none can denie that the Kings Enemies whom you are to oppose are such persons: they have practised nothing hitherto but deceit and lies, under the cloake of Piety; and they breath forth nothing but warre and bloud, Kill, Slay, and Destroy; hath been their language a long time, and the way of peace they will not own.

But Ile take these men only in the notion of Rebels, to evidence their assured ruine; for in that respect they are the people of Gods curse, the Lord himselfe doth so call them *Ez. 34*. 5. *My sword (saith he) shall be bathed in heaven, behold it shall come downe upon Idumea, upon the people of my Curse to judgement.* The *Idumeans* were the *Edomites* or children of *Esau*, they are called the people of Gods curse, for they were Rebels against the people of Israel, unto whom in *Jacob* the superiority over them was given, and by *David* seized upon: and we may doubtlesse conclude that all such Rebels are in the very same condition, the people of Gods curse as well as they.

Now what conditioned Rebels these *Edomites* were, we shall more fully see in the 35 of *Ezekiel*, where also God vowes their destruction:

As I live (saith the Lord God) I will prepare thee unto blood, and blood shall pursue thee: for thou hast not hated blood, even vengeance shall pursue thee: thus will I make Mount Seir most desolate, and cut off from it him that passeth out, and him that returneth: And I will fill his Mountaines with his slaine men, in thy hills and in thy valleys, and in all thy rivers shall they fall, that are slaine with the sword, I will make thee perpetual disolations, And thy Cities shall not returne, and ye shall know that I am the Lord, because thou hast said these two Nations and these two Countreys (namely of Israel and Judah) shall be mine, and we will possess them:—Therefore as I live saith the Lord God, I will even do according

Gen. 27. 29.

37.
1 Chro. 18.
13.

Ezek. 35. 6.
7, 8, 9, &c.

to thine anger; and according to thine envy which thou hast used out of thine hatred against them; and I will make my selfe knowne amongst them when I have judged thee, &c.

In all which words of the Prophet, beside the certainty of *Edoms* ruine evidenced by the oath of God twice over, *as I live*, observe these their conditions.

1. *They did not hate blood*, they delighted to make themselves instruments of wrath when they had no call thereto, God did at sundry times punish the *Israelites* by all their neighbour Nations, by the *Egyptians*, *Moabites*, *Midianites*, *Philistims*, and the rest, but never by the *Edomites*, these were alwaies voluntiers in wars against *Israel*, never imploied by the Lord in that businesse, for they were brethren to the *Israelites*, (being the children of *Esau Jacobs* brother) and they were to live in obedience to them by Gods ordination disposing the superiority to *Jacob* and his seed, and 'tis not Gods Custome to set Brethren at odds, one against another, or Subjects against their Sovereignes; the God of nature and order, is no breaker of natures bonds, or of his own Laws: that is Satans work rather the father of divisions, so that the *Edomites* were Rebels, unnatural and bloody Rebels, *they did not hate blood*.

2. They were also sacrilegious and covetous rebels, they were the *Edomites* that cryed out against the Temple, (as some do now against Churches) *down with it down with it even to the ground*, and they were these, that swallowed up in their expectation the estates of *Israel* and *Juda*, (after that manner as the men of *Westminster* with their Abettors, do the Inheritances of the Lords and Gentlemen that are with his Majesty) they said, *these two Nations shall be ours*: which is a sin mightily provoking God to wrath and jealousy, *the fire of my jealousy* (saies he *Ezekiel 3.5.*) *is against the Idumeans, because they have* (in their own thoughts) *appointed my land* (for the land bestowed by my providence upon such men) *unto their owne possession, as a prey unto themselves, with the joy of their hearts and with despitifull mindes.*

3. Observe that God (in punishing wicked Rebels,) doth observe the law of retaliation (as 'tis lawfull for the King (Gods Vicegerent) to do in cases of like nature:) because they were men of blood, therefore they shall meet with blood, *because thou hast not hated blood* (saith the Lord) *even blood shall pursue thee*, and againe, *I will even do to thee, according to thine anger, and envy unto them*, as if he had said, I will enable them, whom thou didst hate and envy, and whose Lands and revenues thou didst covet, to deale so with thee, as thou in the despitifullnesse of thine heart didst purpose and resolve to deale with them.

And

And indeed you may observe (by the way,) that though God doth not usually imploy his owne people as instruments of wrath to punish, but rather of mercy to comfort, yet he imployed *Israel* in speciall to punish *Edom*: see *Ezek. 25. 12, 14.* *Because Edom hath dealt against the house of Iudah, (unbidden) and hath taken vengeance, (for some conceived wrongs,) and hath greatly offended, and revenged himself upon them, (whereas being their brethren and superious, they should rather (if wronged by them) have referred the same to God:) therefore (saies the Lord) I will stretch out my hand against Edom. And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom, according to mine anger, and according to my fury, and they shall know my vengeance, saith the Lord God: and the reasons of this are;*

1. Because 'tis according to the course of ordinary Providence, to punish Rebellious Subjects, by their owne Princes, against whom they do rebell.

2. Because 'tis according to ordinary Justice, that they who injuriously encroach upon other mens rights, should forfeit their owne, (as a punishment for their injustice) to these very persons; *qui invadunt aliena merentur perdere sua*, and therefore 'tis said by *Obediah*, that the house of *Iacob* shall be a fire, and the House of *Ioseph* a flame, and the House of *Esaui* for Stubble, and they shall kindle in them, and devour them, yea they shall possess their possessions, even the mount of *Esaui*, and *Savions* shall come out of mount *Sion* to judge the mount of *Esaui*. The application of these things I leave to your selves.

3. There is one thing more that I would have you observe from that place before quoted, *Ezek. 35.* the last words; where God tells *Edom*, that he will make himself known amongst *Israel*, by his judgements upon him: *I will make my self knowne among them when I have judged thee*: for indeed God was not knowne or acknowledged before, as he ought to have been among them: the *Israelites* were growne a most debosh'd, prophane, impudent, and ungodly people (the major part of them,) which made the Lord give them up to be punished by the *Chaldeans*: but by his giving into his *Israel*'s hands, the rebellious, bloody, treacherous *Edomites*, (who had no ill nor cause to warre upon them, or to joine with the *Chaldeans* against them;) the Lord did meane so to gaine upon their hearts and spirits, that they should learne thereby to know him truly, and for after times to serve him (better then ever they had done before) in humility and holinesse.

4. And truly (friends) I have an hope that when the great and mighty God shall have subdued under your power these *Edomites*, our Enemies,

who are so full of spight, and so thirsty after blood, and shall have brought on their heads, what themselves did purpose against others; you will all gaine more knowledge of God, and serve, feare, honour and obey him in holinesse, and righteousness, more then ever you yet did in all your lives, the Lord sanctifie the observance of his judgements so unto you that you may. And thus have you seen the certainty, and in part the severity of the Judgement which shall be executed upon Rebels evidenced.

Now if you demand the Reason why the God of mercie and bowels should be so severe:

Reason.

I answer, 'tis no such severity in God, to beat men with their owne rods, to do to them according as they determined to do to others, beside 'tis but equity and justice to proportionate punishment in weight and measure, according to the height or weight of sin: But there is no such sin as Rebellion, this is *ingens & supremum scelus*, the most huge and highest sin, and therefore doth merit the sharpest and surest punishment: Rebellion is a sinne that strikes at Gods owne self, at the face of Majestie: there is no such expresse Image of God in the world, as a King is; every Christian is the Image of Christ as man, every Minister of the Gospell is (or ought to be) the Image of Christ as Mediator, but a King is the Image of Christ as God, and to rebell against a King is to strike at the face of Christ as God; which was more then they that crucified him durst dare to do, *for had they knowne* (saies the great Apostle) *they would not have crucified the Lord of Glory*: therefore no marvaile if a cruell messenger be sent against a Rebell, if severe and sharpe punishment be the proper portion of such men.

1 Cor. 2. 8.

Je.

Perhaps now you expect that by way of use, I should stir you up to be cruell: But (noble Gentlemen and Souldiers:) If I should do so, I should forget my self to be a Minister of the Prince of mercie, and to be a Subject of a most mercifull King, whose meeke and gentle Spirit, as we all honour and admire, so should we strive to imitate. And I blesse God for it, I could never yet speake that language of *Kill, Stay, and Destroy*, which the Ministers of the Rebels side are so skilfull in; I durst never excite men to fight up to the back in blood; the spirit of the Gospell is no bloody spirit; *we* (saies the Apostle, speaking of himself, and all true Ministers) *have the mind of Christ*, which endeavoured the salvation, not destruction of men; wherefore I beseech you give mee leave (as the Minister of Jesus Christ, for your souls good,) to propound a few such particulars to your consideration and remembrance, as shall tend both to your present honour, and to your everlasting peace.

I am

I am confident (through the strength and goodnesse of God) that these rebellious enemies of the King, whom you oppose, (notwithstanding their height of pride, and their studie to be auke, croffe, perverse, and peevish, and to vex the spirit of a mild, and gracious King, notwithstanding their multitude of Armes and men, and their diligence in their way) shall ere long, (if your sinfull and unsutable carriages do not hinder,) be brought to beg, their lives at your hands, and at that time I pray remember.

1. That though it be true Gallantry, and noblenesse of spirit, to bee fierce and couragious in the Battaille, yet 'tis no true valour to set your foot too hard upon the neck of a fallen foe, that begs your mercy; the generous Lion scornes to exercise his fury upon an enemy that's prostrate before him: I would have the Kings men do nothing but what is Kingly, let Rebels practice basenesse, it best becomes them: Beside the Scripture saies, that *mercy pleaseth God*; and in that, we are bidden to be like him, who in the midst of judgement remembers mercie: *Be ye mercifull as your heavenly Father is mercifull*, for (as in another place) *there shall be judgement mercilesse to them that shew no mercy: as men do to others, so shall it be done to them.*

2. Remember to distinguish between *quarentes & facientes malum*, the plotters and contrivers of, or the leaders in this Rebellion, and they that by seduction onely are drawne into it; between your sturdy Rebels and those that by a kind of inforcement are made to take their parts: the Text speaks onely of the former, that severitie is to be used against them, which if it be, men may call it cruelty if they please, but 'tis justice rather, and the prevention of mischief and cruelty, for as such have been meanes alreadie to undoe and murder many by leading them into paths of death, so if they should continue they would destroy more.

3. Remember I pray to shew respect to Women, Children, and aged persons, to the first in regard of the weaknesse of their Sex; to the second sort, in regard of the minority of their yeares, and to the latter sort, in regard of their gray haire: 'tis said of the barbarous Chaldeans, *2 Chron. 36. 17. That they had no compassion on the young Children, on the Maiden, or on the old man, on him that stooped for age*, indeed though God did deliver the nation into their hands to punish, yet he looked they should have shewne some pittie on such as these, and because they did not, he threatned to punish them; *Eesai. 47. 6. O Daughter of Chaldea, I was wrath with Israel, and I gave them into thy hand, and shoudidst shew them no mercie, but upon the ancient thou didst lay very heavily the yoke, therefore (v. 9.) these two things shall come upon thee, in one day, losse of Children and widow-hood.*

4. Remember for the honour of your King and Cause, and for your own inward peace, and outward credit sake, that you neither do, nor (so much as in you lieth) suffer to be done, in coole blood, to the most impious Rebels, any thing that favours of immodestie, barbarousnesse, or inhumanitie. To uncloth men and women of their garments, and to expose their nakednesse to open view, as the enemies did in Ireland, is most immodest; and offensive to God and all good men: to be an houre or two in hacking and torturing a wofull wretch, or in taking away that miserable life which might be concluded in a moment; or to wreak ones furie upon a dead carcas, is a most barbarous, cowardly thing, and odious to God, though offered to an *Edomite*, as appears by that his threat unto the *Moabites*, for their burning the bones of the King of Edom to lime, *Amos 2. 1.* so to use reviling speeches, and cursed execrations, against them that are readie to die, or are in going out of the world, full of wounds and paines, is most inhumane: nay 'tis plainly diabollicall to insult over men in miserie, be they never so vile, never such wretched enemies.

The ancient Romans (the bravest Souldiers in the world) were careful to abstaine from all kinde of harsh words in such cases, (as kill him, hang him, knocke him down, rogue, villain, or the like :) as also from all kind of barbarousnesse and inhumanitie in their executions, for they said they acknowledged their enemies to be men, not Tigers: *Metius Sufferius* was drawn in pieces with foure horses for his Treason, from which (as a spectacle of great horror) the people turned their eyes. The storie sayes, as it was the first, so it was the last punishment in this kind of rigour that was exercised amongst them; for *nulli gentium minores placuisse penas* (saies *Titus Livius* of them,) no Nation so careful to preserve the reputation of humanity as they: Be you also careful (noble Gentlemen and Souldiers) to abstaine from all such unworthy conditions: object not, that the enemies deal so shamefully with our men, when they get them into their power, for I'll assure you, basenesse doth better become them, and their cause, then ever it will become you.

5. Take heed you do not do any thing against the enemies out of your own private hatred: remember that you are the Kings men, and your enemies are the Kings enemies, and them you are to oppose as such, and as the enemies of your Countrey: even in battaile it self, you must strike and shoot as at the common foe, let God direct the bullet or arrow as it pleaseth him, as he did that which being shot at a venture slew *Ahab*, and then 'tis God, and not man that killeth: for to levell at any knowne men, or to pursue any out of particular malice, may be found murder in Gods account at the great day. The Lord threatens to execute great vengeance-

justice upon the *Philistines* with furious rebukes, because (saies the Text) *thou didst take vengeance upon thine enemies with a despightfull heart, for the old hatred, and private grudge that was betwixt you.* Though God employs men as his instruments to punish the publike enemies of Church and State, yet never to revenge themselves: he never gave any man a Commission to do this, he would have us all to referre such wrongs to him. Ezek. 25.
15, 16.

6. Remember what ever you do, you do it with a publike spirit, and do it valiantly, and in that manner as may no whit discredit the Kings cause, or blemish your own reputation, nor occasion griefe to your spirits afterward: and to this end remember the graciousnesse of the Kings spirit and disposition, how he hath hitherto looked upon the vilest of them all with an eye of pitie: and look you to your Commission (which you have from His Majestie,) which (let the enemies bawle never so,) is far more mild then they deserve it should be: and remember too, that though they have by their actions renounced the Doctrine of Jesus Christ, and offered despight to the patient, obedient, and peaceable spirit of the Gospell, and have forgotten you to be their brethren, of the same nation, and of the same Religion too, which themselves professed foure years ago, and do in their Turkish charity, call you nothing but Dogs, Popish Dogs: yet be not you like them, but yeeld them still to be your Brethren, though rebellious and degenerate, and approve your selves towards them to be Christians.

And these be the Mementoes which as Gods Minister I do here propound unto you, yea which I do in the name of God charge upon you.

But perhaps some of you will say, if we should follow this Counsell, how shall we make your Text good, and approve our selves cruell messengers? Object.

I answer, that the Text is rather a Declaration then a precept, it doth not command you to be cruell, but doth declare that a Rebell shall meet with crueltie, i.e. with sure and sharp punishment, and when such a one doth meet with such a portion, who ever be the inflicter of it, we are taught by the Text to conclude, that 'tis sent him of God: and indeed do what we can, there are wicked men enow in an Armie, who will extend their furie even to crueltie, which when we have observed, we may see Gods hand therein against the Rebels: though I confesse this too, that sometime God hath (in their heat of blood) infused into good and holy men a certain spirit, which hath appeared as a cruell spirit; for example, such was that which shew'd it self in *David*, when the Citie *Rabbah* of the *Ammonites* was taken: *He put the people under Sawes and* Answ.]

and Harrowes of iron, and axes of iron, and made them passe through the Brick-kilne. Now I say when by the effects we see such a spirit in any, we are to note the hand of God therein.

But here let me advise you of one necessarie thing from the Text, *A cruell messenger shall be sent against him, scil.* against the rebellious man: your severitie therefore must be onelie against such, and not against anie of the Kings loyall and good subjects, that bed you, and board you, and give you house-rooms for your selves and horses: 'tis the custome of too many (but I affirm they are no true Gentlemen, no true Cavaliers,) when they have had free quarter in a place, and perhaps have devoured up all the provision in the house, then to requite their Landlord with clobbering and plundering him of his household commodities, or els threaten so to do, unlesse he will give them money to forbear: O these carriages do speak such men to be sent rather to make the King enemies, then to rid him of his enemies: but, Gentlemen and Souldiers, if you acknowledge your selves the Kings Messengers, remember your employment according to your Commission, is to punish rebels, and not to abuse good Subjects. And in your actions against the Rebels, I can, from the Text, excite you to be couragious: for they being such as they be, the people of Gods curse, and you having the Kings Commission, and fighting in defence of his sacred Person, Crown and dignity against them; what ever blood of theirs you shed in battell, is not innocent blood, but as guiltie blood as ever was shed by Christians in a just warre since the beginning of Christianity: for concerning the heads of this Rebellion, the *men of Westminster*, or the faction there, who to vex their religious King, have bestowed their best care to lose Ireland, to give away Scotland, and to destroy England: these men, I say, together with their blood-thirstie Chaplains, by whose venomous tongues they belch out so much blasphemie, treason, and crueltie, against God, the King, and the Kings people: and by whose witcherie and specious pretences, they have conjured so manie of the poore vulgar into their desperate and destructive circles: if ever any combination of men upon earth, since the Scribes and Pharisees of Christs time did sin the sin against the Holy Ghost, I feare these are they: for they do knowingly resist the doctrine of Gods Word and Spirit, and studiously oppose the light of their own consciences and former professions. How often have they charged it upon His sacred Majestie to intend that mischiefe which themselves were in practise of, and in plotting to performe? How have they hood-winked the poore Commonaltie of England, with suspitions of the Kings calling in Forraigners to invade the Land, and of aiming to destroy

destroy the Priviledges of Parliament, and Liberty of the Subject, till themselves have effected the very same things?

What peevilh constructions have they made of all His Majesties most honest and candid expressions? How have they studied most irreligiously to thwart him in all his pious and peaceable desires? all this doth plainly speak to every discerning eye, that their labours are, against their owne consciences, to grieve the Holy Ghost in the bosome of Gods Anointed.

Nay let every man judge of their spirits, and of the nature of their sin by two things in particular.

1. By their forcing their late Oath and Covenant upon people; whereas themselves did most highly condemne and oppose that new Oath made by the Convocation some five yeares ago, to be taken by the Clergie, as most ungodly, unreasonable, and illegall; affirming that the proceedings in the urging thereof were too extremely violent, and the penaltie annexed thereto upon the refusall thereof was too cruell: and many arguments (specially those called the *London Quares*) were framed and countenanced by them against the same: themselves have now point-blank against those their own Arguments inforced an Oath far more ungodly, more unreasonable, and more illegall, with more extremitie of violence, and with heavier penalties, upon more people, all in generall, more ignorant, whereby they have indangered millions of soules, and deposed many faithfull Ministers, and others, from their places, means, and maintenance, because they dare not offend God and their own consciences in taking of it.

2. By that common Answer of theirs, which hath been so often given by so many of them; when they have beene moved to restraine Anabaptists, Hereticks, and vicious persons (whereof there be such swarmes among them) namely, *that these serve to advantage the Cause, to promote the great designe in hand* (scil. to depose the King, and murder all his friends) *therefore they must be borne withall for the season.*

From these, and many other such particulars, it may be concluded, that your Enemies are the Enemies not onely of peace, but also of Gods truth and Spirit; and as you have God, and a righteous Cause on your side, so have you their own Consciences against themselves, and the prayers of sincere-hearted men pleading for you: wherefore be you confident and courageous, more are for you, then against you, *be holy, be valiant*: Yea be holie, that you may be valiant; nay be holie, and you shall be valiant, the Spirit of Holinesse is the Spirit of fortitude, and the Authour of good successe: Remember that precept, *Deut. 23. 9. When the Host goeth forth against the enemies, then keep thee from every wicked thing*: Nay let me assure you, you cannot gall your enemies, or prejudice them more, then by being upright and holie; for they (I mean the seekers of Rebellion) are such imbittered enemies against the truth of grace, (what ever they pre-

tend) that they gnash their very teeth at those whom they cannot vitiate with their rebellion, or darken with their lies and slanders. Yea friends, let me assure you that holinesse in you will quire disarme and unweapon them, whereas your sins do set an edge both upon their tongues and swords; your holinesse shall take away the edge of both, or els turn the same upon themselves: wherefore I say and say againe, and I do beseech you withall, for the good of your soules, and for the Honour of your King, whom you love and reverence (gallant Gentlemen and Christian Souldiers) *be holy, be valiant;* and be you sure, though you do but your duty in opposing these men of blood (who will have nothing but *war, war,*) yet you shall not lose your reward: God will see them paid that are imploied in his work, you may observe in *Ezek. 29. 18. 19.* That God takes order for *Nebuchadnezzar* and his Armie, *That they should be paid for the service they had done against Tyrus.*

But perhaps some of you will say, how shall we do in the mean time? To answer this, I must turn my speech to other persons.

You Gentlemen of the Countrey, Townsmen, and others who are not Souldiers, and do not assist personally in this righteous way, be it knowne unto you, that you are bound in dutie and conscience, to afford the liberall and willing aid of your purses: for is it just that these your Countymen should (like *Zebulon* and *Nephthali*, *Iudg. 4.*) *jeopard their lives unto death in the high places of the field,* while you in the mean time, like the men of *Reuben*, *abide in your sheepfolds, hearing the bleatings of your flocks;* or be striving among your selves who shall afford the least assistance to the subduing these enemies of your King? I confesse you have been loyall, and exemplarie to others in many things; I beseech you all to persevere, and remember that all you have lies at the stake, and he deserves to lose all, that is not willing to part with some to preserve the rest; nay (Sirs) let men think as they please of themselves, I believe he is no true Subject, nor hath such an heart as he should have, that desires any thing more then a bare being, till his Sovereigne be again settled in the throne of his Kingdome.

Wherefore I beg of you all (whom God hath blessed above others with wealth and substance) approve your selves right, and like those *Governours of Israel*, that offered themselves willingly among the people; that we (as the Prophetesse there did) may rejoyce in you, and blesse God for you: *Mine heart* (saies she) *is towards the Governours of Israel, that offered themselves willingly among the people, blesse ye the Lord:* For be assured that other wise the curse of *Meroz* will be your portion, *Curse ye Meroz* (saies the Angell of the Lord) *curse ye bitterly the inhabitants thereof, because they came not to help the Lord* (the Captain of the Lord, the Anointed of the Lord) *against the mighty, or against his ungodly enemies, that did so mightily increase, and so mightily exalt themselves.*

And you (good people all) of what ranke or condition, sex or degree, soever you be: be carefull (I pray) to afford the assistance of your praiers, that the spirit of the Lord may come upon that Princely Generall whom God hath sent for your protection into these parts, as it did upon *Sampson* when the Philistines were upon him: And let me tell you, where ever others are pleased to lay the fault of our no better proceedings in these parts hitherto: I (who have been an observer of passages) do professe unto you, that I can lay it on nothing so much as on your want of prayer: wee had at first a most honourable, valiant, and loyall hearted Generall: whose personall care, diligence and courage, envie it self was not able to blemish, but he was not fortunate in these parts: we had after him a person of like noblenesse, against whom the very faction at Westminster (when time was) could object nothing but honestie, and the Kings affection towards him: whose known wisdom and valour hath been successfull also in other places; but not so happie as yet in these parts; though attended too, with the concurrence of many valiant souldiers, and experienced men: And I do verily believe, the maine cause of all this is, your neglect of praier; wee have daies appointed by His Sacred Majestie to fast and pray in, but how poorly are they observed, nay how highly are they prophaned, here is nothing among many that I see; but swearing and drinking, and despising of pietie, and thus have you weakened the hands of the valiant.

P. Rupert.

L. Capell.

L. Byron

O but I beseech you offer not the like injurie to this Man of men, to this mirror of *Europe*, this Honour of Christendome for Chevalrie and valour, so fully beautified with all the qualities of a most accomplished Generall, and made more glorious yet, by the spauld and daubings of the treacherous and foule-mouthed Rebels, (which alone is sufficient to speak him excellent, to all that know not him, but them:) O doe not I beseech you tie the hands of this illustrious *Sampson* with the cords of your sinnes; do not blast the greenesse of this Royal branch, with your prophaneesse and neglect of duty, do not weaken him by trusting in him; let your confidence be onely in God, that he may worke by him, but follow alwaies with your prayers, that good success may also attend him here, as it hath done in other places; And let us daily blesse the God of Heaven for him, and for his Princely Brother, the two great Instruments of our supportation, in these daies of our calamity; let us observe the Almightyes doing, how hee in blessing and honouring them hath at length regarded the low and afflicted estate of their Royall Mother, and hath thereby graciously answered our prayers for her, but 'tis in such a way, that our enemies are ready even to gnash their teeth at the Majestie of Heaven for it, (as may appeare by their rating and chiding of God for the same in some of their prayers:) well (friends) I say but this; take yee heed we be not meane by our ungodlie courses to darken those whom God hath honoured; leave swearing,

P. Maurici

drinking, Sabbath-breaking, and prophanation of the Fast daies; lest thereby we obstruct the concurrence of divine aid, unto their Princely undertakings for us.

And now last of all, to the Governour, Major, and Officers of this Towne, I would speak a word: Sirs, you are fortifying your Town, and have spent much money about it, to little purpose hitherto, your Rampires have fallen downe, and your labour hath been in vaine: and wot you what is the cause of all? why even the uncontroled sinnes within it; such cursing and such swearing, even by women and children, as well as by men, did I never heare, as in this place, sure these oaths and curses be the bullets that have battered down your Fortifications; O that you would for your owne safetie and for the honour of the King, and for the blessing of God upon his righteous Cause, take some order to reforme these abuses, *quantum in vobis est*, beside you might save some Money by it, your works would stand the better; yea if you would take the course which I shall prescribe, you would spare your selves a great deal of trouble in another kind, and some charges too; 'tis this.

You are full of suspicions here in the Towne, (I perceive) that you have treacherous persons among you, such as are better affected to the Enemies, then to the King: and many have bin imprisoned upon jealousies and fears, and nothing that I see yet can be proved against them, insomuch that perhaps they may prove honest men then some of those that have molested them. Now one true way (as I take it) to find out the Kings Enemies amongst you is this, appoint Officers in everie street (let the Church-Wardens and Constables assist therein,) to inflict and leavie (according to Statute) a pecuniarie mulct upon every Townsman, for everie oath that is sworne either by himself, or by any that is under his charge, and also upon everie Alehouse-keeper, who shall suffer any in his house to sit drinking on the Lords daie, or on the Fast daie, while they should be at Church; and this Monie thus leavied, I would have imploied to buy food & victuals for the Prisoners of the Rebels party, (some of whom we have in the Town alreadie, and manie more I do not doubt by the help of God but we shall have shortly:) so shall you save the charge which you are at for them; and also thereby easily learne who are the most affected to them, and to their side; for without question they that afford them most monie in this kinde, most reliefe, that feast their bodies best, may be yeilded their best friends, and the Kings greatest Enemies: This is all I had to say, now the Lord give you all a right understanding in all things. Amen.

